THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even for ever" (PSALM 125:2).

No. 49, Vol. LXXVIII. Thursday, December 7, 1916. Price One Penny.

ADDRESS BY PRESIDENT JOSEPH F. SMITH.

DELIVERED AT THE EIGHTY-SEVENTH SEMI-ANNUAL CONFERENCE, HELD IN SALT LAKE CITY, ON FRIDAY, OCTOBER 6TH, 1916.

(*Concluded from page 757.*)

Now, I did not intend to enter into this subject. I thought when I came in this morning, that if I could stand up here and bear my testimony to the truth of the gospel of Jesus Christ, and express my gratitude for the love of God upon all His people, it would be sufficient for me, and let the younger men, such as Brother Penrose, do the heft of the teaching and preaching and exhortation, correction and admonition to the saints and officers of the Church.

I hope the Lord will give me sufficient strength, mental and physical, and sufficient influence of His Holy Spirit, that I shall be at least able to set an example of rightfulness and of righteousness before my associates in life, and thus by example preach the truth as long as I draw breath. I do not want to quit the service of God, nor the service of His people; nor do I want to quit the observance of the ordinances and precepts of the gospel of Jesus Christ, nor do I want to become indifferent or thoughtless and careless with respect to these sacred duties and the principles of the gospel.

The work for our dead, which the Prophet Joseph laid upon us with more than ordinary injunction, instructing us that we should look after our kinsfolk, our ancestors who have died without the knowledge of the gospel, should not be neglected. We should avail ourselves of those sacred and potent ordinances of the gospel which have been revealed as essential to the happiness, salvation, and redemption of those who have lived in this world, when they

could not learn the gospel, and have died without the knowledge of it, and are now waiting for us, their children, who are living in an age when these ordinances can be performed, to do the work necessary for their release from the prison-house. Through our efforts in their behalf their chains of bondage will fall from them, and the darkness surrounding them will clear away, that light may shine upon them, and they shall hear in the spirit world of the work that has been done for them by their children here, and will rejoice with you in the performance of these duties.

Again, and without desire to multiply words, I bear my testimony to you, my brethren and sisters, that God lives, that His Son lives, and I say to you in connection with this thought and this testimony, that I accept without recourse, without any hesitancy or doubt upon my mind, the statement that was made by the Prophet Joseph Smith with reference to God and to His only begotten Son, that "The Father has a body of flesh and bones as tangible as man's; the Son also: but the Holy Ghost has not a body of flesh and bones, but is a personage of spirit," and man is made in their image. We also accept without any question the doctrines we have been taught by the Prophet Joseph Smith and by the Son of God Himself, that we pray to God, the eternal Father, in the name of His only begotten Son, to whom also our father Adam and his posterity have prayed from the beginning. If Latter-day Saints will take these simple statements of fact, given to us in the doctrine of Christ and restored and renewed to us in the testimony of the Prophet Joseph Smith, it would settle many a question that is being foolishly asked to-day. There are many things yet to be revealed. There are things to be revealed which God will make known in His own due time which we do not now understand. For my own part, there is as much already revealed as it seems possible for me to understand. If I could only grasp all that God has revealed, and comprehend it as I should, and apply it in righteousness in my life, I think I should then be prepared for something more, if I was still worthy of it. Why, bless your souls, there are people among us that are worrying and fretting over things that have never been revealed to the children of men, and these very people do not even keep the Word of Wisdom, do not even pay their tithing, and, as a rule, the man that does not pay his tithing, and that does not keep the Word of Wisdom, is the man that is everlastingly quizzing and asking questions about things he does not understand. If men would pay their tithing, if they would keep the Word of Wisdom, if they would say their prayers, if they would devote their lives to works of righteousness in the earth, and study the gospel for themselves and obey it, they would have less necessity for asking questions, and do not forget the fact that they would know things better than they do.

The Lord bless you. From the depths of my soul, I bless you; I

hold the right, the keys and the authority of the patriarchal Priesthood in the Church. I have a right to pronounce patriarchal blessings, because I hold the keys and authority to do it. It is given to me and my associates to ordain patriarchs and set them apart to give blessings to the people to comfort them by promises made in wisdom and the inspiration of the Spirit of God, of the favor and mercies of the Lord, that they may be stronger in good works, that their hopes may be realized and their faith increased. And I bless you, my brethren and sisters, in the cause of Zion, with all my soul and by the authority of the Priesthood that I hold. I hold the Priesthood of the apostleship. I hold the High Priesthood, which is after the order of the Son of God, which is at the foundation of all priesthood, and is the greatest of all priesthoods, because the apostle and the high priest and the seventy derive their authority and their privileges from the Priesthood which is after the order of the Son of God. All authority comes out of that High Priesthood. I prophesy that the blessing of the Lord will be upon His people throughout the extent of our glorious land, and upon the people of this nation, if they will do right. The blessings of the Lord will be more particularly poured out upon the Latter-day Saints if they will live their religion as they should. The idea of a Latter-day Saint quarreling with his neighbor, haling him before his bishop for trial! Why, bless your souls, what is the use of it? I never had to do a thing of that kind. I have, I think, suffered some things that might have justified me complaining to my bishop and asking the bishop to see if he could make my neighbor do his duty; but I have not had occasion sufficient to do it, and I have never done it. I have never been under the necessity of going before the high council with my troubles. My religion teaches me a better way than that. I would rather yield to injustice than try to exact every pound of flesh, so to speak. And I do not think it is necessary for Latter-day Saints to get so far apart in their judgment, in their likes and dislikes, in their desire to claim something they think is theirs, as to go to law to have the court set matters right. Give and take. Be reconciled with each other. Do not go to the courts of the Church nor to the courts of the land for litigation. Settle your own troubles and difficulties; and as Bishop Hunter used to say, which is an axiom, that cannot be disputed, there is only one way in which a difficulty existing between man and man can be truly settled, and that is when they get together and settle it between them. The courts cannot settle troubles between my brother and myself. If they decide against him, and in my favor, of course I receive it with gladness, and praise the judge because he has favored me; but my brother rejects the decision, and while I may feel it is settled, my brother is not satisfied at all, and condemns the decision, and is embittered against me. So the only way to settle a trouble between brethren is for them to get together and

settle it between themselves, and let it be settled fully and forever. If we have the spirit of the gospel in our hearts, if we have the love of truth abiding in our souls, if we half love our neighbors as we love ourselves; and especially if we love God with all our hearts and mind and strength, we can easily give and take until we can settle troubles existing between neighbors and brothers without anybody else coming in to help us to do it. I have often been called upon to help others settle their troubles; but I have never had to ask anybody else to come and help me to settle mine.

I think we should live our religion. We should keep the commandments of God. We should possess and enjoy the spirit of the gospel in our hearts, and bear the fruits of the spirit in our lives; faith, hope and charity, love, humility, and forgiveness in our souls one for another, and avoid, as far as possible, the spirit of accusation, of contention, that leads to strife, to confusion and division among men, and the spirit of hatred. Oh! banish hatred from you. Hatred harbored in our hearts, or envy or jealousy, will injure those who permit them to abide in their souls and rankle in their thoughts, a thousand-fold more than it will injure others. So let us banish those things from our hearts, and from our thoughts. Let us live righteous lives, let the husband love his wife and be true and kind to her, and the wife be true and kind to her husband, and they be true and loving and solicitous for the welfare of their children; let them be united as a family unit in the Church, and as that condition extends abroad to the borders of Zion, we shall have the Millennial reign among us, and there will be peace on earth and good will to men everywhere.

The Lord bless you, and I hope you will pardon me for occupying so much of your time.

I have a few little items that I have jotted down, which I will take the time to read for the information of the conference:

In the British mission, Elder Hyrum M. Smith has been honorably released, and is succeeded by Elder George F. Richards. His son, George F., Jr., also accompanied him on his mission to Great Britain.

In the Netherlands mission, Elder LeGrand Richards has also been honorably released, and succeeded by Elder John A. Butterworth, who was laboring as a missionary in the mission when Brother Richards was released.

In the New Zealand mission, Elder William Gardner has been honorably released, and is succeeded by Elder James N. Lambert, a young man born and reared in our city here.

In the Samoan mission, Elder John A. Nelson, Jr., has been honorably released, and is succeeded by Elder Ernest Wright.

In the Swedish mission, Elder Theodore Tobiason has been honorably released, and is succeeded by Elder Andrew P. Anderson.

In the Swiss and German mission we are endeavoring to release Elder Hyrum W. Valentine, and have already sent Brother Angus

J. Cannon, a son of President George Q. Cannon, to succeed him. He has met with an obstruction on his way to Switzerland, and, therefore, the release of Brother Valentine is delayed, but we hope Brother Cannon will get through before long, and that Brother Valentine and his wife will be safely headed toward home.

The Tonga mission has been organized, with Elder Willard L. Smith as president. This mission has been associated with the Samoan mission from the beginning; but it is so far away from the headquarters of the Samoan mission, that we have concluded it best to make a separate mission of it.

The presidencies of the following stakes have been reorganized: Beaver Stake, Bannock Stake, Big Horn Stake, Panguitch Stake, and Parowan Stake. Forty-six bishops and sixty-eight ward clerks have been appointed since last April. This is one of the things I had in my mind. There are too many such changes. I suggest in connection with this thought, that if the presidents of the stakes would be a little more cautious, and pay a little better regard to the suitableness of the man chosen to act as a bishop, to his qualifications in every way, and especially to his status as a resident in the ward, so he will not be under the necessity of pulling up, after he has been a bishop a few months, and moving off somewhere, necessitating a change in the bishopric. I think that we would perhaps be able to avoid some of these numerous changes in the bishoprics of our wards.

There have been twenty new wards organized since last April conference, and all these new wards need new houses of worship, and, of course, the first thing they think of is to build a meeting-house, and they look to the Trustee-in-trust to help them very materially in the building of them. So we have applications from all quarters, not only among the well-established stakes and wards who have had meetinghouses in the past, but from these new stakes, and quite a number of our older wards, well-established, who have had meetinghouses for many years, have come to the conclusion that the old houses are not quite good enough, and they must have new ones, and so we are called upon to contribute to them as well as to the building up of the new wards.

There are now seventy-two organized stakes of Zion, with eight hundred and sixteen wards and independent branches, and there are twenty-two missions in the Church.

The Lord bless you, is my prayer, and I humbly ask it in the name of Jesus Christ. Amen.

TRUE goodness is not without that germ of greatness that can bear with the mistakes of the ignorant, and the censures of the malignant. The approbation of God is her "exceeding great reward," and she would not debase a thing so precious by an association with the contaminating plaudits of men.—COLTON.

MANY HAPPY RETURNS.

PRESIDENT JOSEPH F. SMITH celebrated the 78th anniversary of his birth, on the 13th of November last. In the afternoon he met his sons and daughters and grand-children in the assembly room of the Bishops building, where a luncheon was given in his honor by his immediate family, and in the evening he received at the Beehive house, for officers of the Church and prominent citizens of the city and state.

Telegrams of congratulations from all sections of the United States, and cablegrams of congratulations from foreign countries came to the First Presidency, congratulating President Joseph F. Smith.

At the reception in the Bishops buildings there were one hundred and twenty-three members of his family present, including sons-in-law, daughters-in-law, and grand-children. Of the seventy-eight grand-children, sixty-three were present. The reception was informal and President Smith spent the most of the time conversing with his grand-children.

In the evening the east rooms of the Beehive house were opened for the guests, and revealed a profusion of flowers sent to President Smith, in remembrance of his birthday anniversary. One gift of seventy-eight Japanese chrysanthemums sent by the Tabernacle choir was arranged in picture effect, by a Japanese artist, in the north-east corner of the music room.

During the reception a musical program was given by Professor Anthony C. Lund, Horace S. Ensign, Miss Edna Evans, the Pyper-Whitney quartet, Joseph F. Smith III. and Professor J. J. McClellan, who was also the accompanist. Following the reception, refreshments were served.

The following appreciation of President Smith was written by a personal friend:

"Born November 13th, 1838, at Far West, Caldwell county, Mo., President Joseph F. Smith's cradle was adversity, and his tutor was poverty and religious persecution. His mother was one of the great pioneer heroines of the 'Mormon' Church. His inherited loyalty and courage taught him the value of patience and endurance. He drove one of his mother's ox teams across the plains, and entered with her into this valley, September 23, 1848. Plowing, harvesting, and woodchopping hardened his muscles and taught him resourcefulness and initiative.

"He started out on a mission when but fifteen years of age, assisting to build the ship in which he was transported to the Sandwich islands. He labored there for four years, filling several other missions there in later periods of his life. He has filled missions in Europe also, presiding there for a long term in his early manhood. Not only did he serve his Church assiduously, but he was an active member of the Salt Lake municipal council for

several terms, and urged the dedication of Liberty Park to the city, and later Pioneer Square was also purchased through his efforts.

"He served in the legislative assembly, and during a portion of the time he acted as the president of that body. He also was president of the constitutional convention held in 1882.

"He has served in every capacity in his own Church, from a deacon to the president of the Church, and was counselor to the First Presidency in the administration of both President Woodruff and President Snow. The fifteen years of his own administration have been most fruitful in constructive measures. School buildings and churches, both at home and abroad, have been built under his policy. Land has been purchased, meeting-houses bought or built, not only in all our intermountain states and Utah, but also in Chicago, the Eastern states, the Southern states, California, Sandwich Islands, Europe, and Mexico.

"He is a patron of the arts and sciences, and is devoted to the cause of education for the young. Home industries claim his deep allegiance. He is a good Republican, and rigidly encourages all forms of home industry, and sustains home manufacture in every sense of the word.

"Among other public utilities which he has fostered, is our great heating and lighting systems, the street car service, and the splendid gymnasium, built for both the Church schools in this city, and for those in other parts of the Church. His wise conservative financial policy is demonstrated in the successful banks, stores, and institutions of which he is the head. He is a foe to debt and obligations of all kinds. Among the activities of his administration, the Hotel Utah will be a monument to his liberal views; the beautiful church office building now nearing completion unsurpassed for design and construction in the west; the Latter-day Saint hospital and other public structures all testify to his constructive powers.

"President Smith is by nature a happy mixture of progressivism and conservatism. His great reverence for authority and precedent make him an ideal leader and state builder."

MANY people know nothing about a real apology. A lukewarm apology is more insulting than the insult. A handsome apology is the handsomest thing in the world—and the manliest and the womanliest. An apology, like chivalry is sexless. Perhaps because it is a natural virtue of woman, it sits manlier upon men than upon women. "It becomes the throned monarch better than his crown"—even as chivalry, being a natural attribute of men, becomes beautiful beyond words to express when found in women.—LILLIAN BELL.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, DECEMBER 7, 1916.

EDITORIAL.

EMPEROR FRANCIS JOSEPH.

THE Emperor of Austria-Hungary, Francis Joseph, died on the 21st of November, 1916, as a result of a "cold." Ten days before his death he went for a walk in the garden at his palace, Schönbrunn, with the King of Bavaria, and while moving about slowly with his royal friend, he had a chill. Lung trouble developed, and death came with but little warning, as it seemed, of its swift approach.

Francis Joseph has reigned more years than any monarch in modern times, except Louis XIV. He ascended the throne in 1848, at the age of eighteen years, succeeding his uncle, Ferdinand I., who abdicated. But his subjects during these sixty-eight years it is to be feared, have but little cause to remember his long career with affection, or gratitude. The sun rose on the morning of his reign upon scenes of carnage; it set in a sea of blood.

The horrors of 1849 are not yet forgotten by that portion of the present generation who may have attained to the same age as the now departed emperor. At that time Hungary struggled for independence, and succeeded in freeing itself from Austrian sovereignty. The Hungarians were about to establish a republic under the leadership of the great patriot Kossuth, when Francis Joseph appealed to Russia and obtained the assistance needed to crush their independence. This done, no mercy was shown to the Hungarians. Tribunals resembling those of the reign of terror in France, sent the noblemen and soldiers of the then unfortunate country to the scaffold, and among those who suffered death was Count Batthyány, whose only offense was that, as the Minister of Ferdinand, he had remained faithful to his sovereign, the uncle of Francis Joseph. Such was the beginning. The end has come in the midst of a world-conflagration, such as must have appeared to the mind's eye of the poets of the ancient Norsemen, when they sang their wonderful songs of the destruction of the world in a general *Ragnarök*, and of its re-birth to a new and more glorious existence. To what extent the late Austrian ruler was responsible for this deluge of blood, must be left to the impartial verdict of future historians. At present all that can be said without fear of successful contradiction is that he appears to have been the weak agent of a stronger will than his own, and that he succumbed when he realized the magnitude of the destruction wrought, and

the futility of staying the destroying angels by mere human power.

The private life of the late Ruler was saddened by a series of experiences that must have been like sword thrusts to him. His brother, Emperor Maximilian, was shot by the Mexicans, and his sister-in-law, Empress Marie Charlotte, lost her reason. One cousin, Ludwig II., of Bavaria, committed suicide by drowning, and another, Otto of Bavaria, became insane. One son, Crown Prince Rudolph, was shot dead with his mistress, and a sister-in-law, the Duchess d'Alencon, was burned to death at a Paris bazaar. His wife, Empress Elizabeth, was assassinated at Geneva, and a second son, Archduke Ferdinand, and the morganatic wife of the latter, were assassinated at Sarajevo.

Tradition has it that Countess Karolyi, whose son was one of the victims of the suppression of Hungarian patriotism, cursed him in the following awful language:

"May heaven and hell blast his happiness! May his family be exterminated! May he be smitten in the persons of those he loves! May his life be wrecked, and may his children be brought to ruin!"

This, we say, is the curse that tradition has preserved as a memento of the death-struggle with Hungarian liberty. It may, or may not, be genuine. But there is no doubt that the awful prayers it contains ascended from the lips of many, as victim after victim was sacrificed to insane thirst for vengeance, and it is, certainly, a fact that fate has stricken the late Emperor in the persons he loved, whether the so-called curse was ever uttered in so many words, or not.

Francis Joseph was born in 1830, the same year as the Church was organized in the house of Father Whitmer, at Fayette, in the State of New York, and he ascended the throne in 1848, the year after the "Mormon" Pioneers first arrived in Utah. These facts suggest a brief comparison between the careers of the Prophet Joseph Smith and President Brigham Young on the one side, and Emperor Francis Joseph on the other.

The Prophet Joseph began his public life as an obscure farmer's boy, without worldly education, without money, and without influential friends. It lasted but fourteen brief years, from the organization of the Church to the martyrdom at Carthage; but during this short time he gave to the world a sacred literature, the importance of which grows as the years pass; he gathered around him a following numbered by the thousands, and drawn to him from all classes of the English-speaking world in both hemispheres; he built cities and temples; he lived to become known, "for good or for evil," among all nations. When the time came for his departure, he left the world and went into the presence of God without a bloodstain on his soul—innocent of wrongdoing, and full of peace.

President Brigham Young also began his career as a youth destitute of the advantages of the world. Speaking of his earlier days, he says, in his characteristic language, "Brother Heber and I never went to school, until we got into 'Mormonism': that was the first of our schooling. We never had the opportunity of letters in our youth, but we had the privilege of picking up brush, chopping down trees, rolling logs, and working amongst the roots, and of getting our shins, feet, and toes bruised." And yet he became one of the greatest missionaries the Church has ever had, a leader of Israel, an empire-builder, and is now recognized as one of the great men of the last century. He, too, when the final call came, went before his Maker, pure and undefiled, without a blood-stain on his hands, an apostle of peace and good-will to all the world.

These men had a message from God to the world. They lifted thousands of their fellowmen out of the depths of ignorance and sin; out of the slums of poverty and filth, and helped them to light and knowledge, economic independence, and righteous living. Thousands bless them here in this life, and will bless them for ever and ever, and praise God who raised them up to do the work they did.

Francis Joseph, in his youth, had all the advantages of the world. He studied languages, listened to lectures of famous educators, and had wealth and influence at his command. What a blessing he might have been to the entire world, had he devoted the talents entrusted to him in the service of mankind.

It is not necessary to draw any further comparisons. Francis Joseph is now on the other side of the veil, in that land which, but for the gospel of Jesus Christ, would, to us, have remained in impenetrable mystery and darkness. There kings, as well as other mortals, will have another opportunity of learning the truth, repenting, and making good many of the mistakes of this life, for does not the mercy of God endure for ever? Does everlasting mercy reach no farther than to the grave? There Francis Joseph, let us hope, will yet hear the "glad tidings from Cumorah," and among millions of others "speak forth anthems of eternal praise to the King Immanuel" for redemption. There, through the administration of such men as Joseph Smith and Brigham Young, and others bearing the holy Priesthood, even kings and princes may "obtain the salvation which is in Christ Jesus with eternal glory" (II. Tim. 2: 10).

J. M. S.

To love the public, to study universal good, and to promote the interest of the whole world, as far as lies within our power, is the height of goodness, and makes that temper which we call divine.—SHAFTESBURY.

MINUTES OF MANCHESTER CONFERENCE.

THE Manchester semi-annual conference was held in the Co-operative Hall, Downing Street, Manchester, November 26th, 1916. President George F. Richards, of the European mission, President Israel C. Barlow, and three traveling elders of the Manchester conference were in attendance. President Israel C. Barlow presided.

The morning session commenced by singing, "We thank Thee, O God, for a Prophet." Invocation by Brother Jesse Wiseman. Sacramental hymn, "Reverently and meekly now," was sung. The Sacrament was administered by Brothers Thomas Kirkham and B. W. T. Norman.

President Israel C. Barlow welcomed the congregation, and expressed his pleasure for the presence of President George F. Richards.

President George F. Richards expressed his pleasure in meeting with the saints in conference. He spoke upon the Sacrament, and the sacredness of it to the Latter-day Saints. It was necessary, he said, to go back to the beginning, in the spirit world, to obtain a clearer insight of the atonement that Christ made in offering Himself as a sacrifice for the redemption of the souls of men. The speaker quoted Scriptnre to show that all creations existed spiritnally before temporally. We were all intelligent beings in the spirit world, mingling one with another, but on coming to the earth our knowledge of our former state was taken from us. By the fall of our foreparents, death came upon all. When Adam began to till the earth and subdue it, he was commanded to offer sacrifices. This Adam did, not knowing why. An angel appeared, making known to him that they were in the similitude of a sacrifice that would be made by the Only Begotten. This sacrifice was to continue with man until after the ignominious death upon the cross. After the sacrifice made by the Son of God, the Sacrament was instituted by Him as a remembrance of the atonement. The emblems are to be given for this purpose to His people. There is no greater way of expressing our sincere appreciation for the Beloved than to keep His commandments, as we covenant to do in partaking of the bread and wine. God so loved the world that He gave His Only Begotten Son as a ransom. In conclusion, the speaker encouraged all to love their God with all their might, mind and strength, and their neighbors as themselves, yielding obedience to the teachings of Christ, thus obtaining faith in God, the giver of eternal salvation.

Sister Kathleen Saxelby rendered a piano selection.

Brother William Partington spoke next. He bore a strong testimony to the truth of the gospel, and Joseph Smith's teachings. He desired to do the will of the Father, and to show, by keeping His commandments, that he loved Him.

Elder Cyrus Robinson was the last speaker. Man is weak at the best, said he: thus the servant is required to seek the assistance of the Master. We should strive for a greater spiritual attainment, growing stronger by doing the will of the Father.

Closing hymn, "O, say, what is truth?" Benediction by Sister Louisa Grint. There were seventy-six persons present.

The afternoon session commenced at 2:30 by singing, "Come, come, ye saints." Prayer by Brother Samuel Roberts. Continued by singing, "High on the mountain top."

Elder Albert S. Allen was the first speaker. He expressed his appreciation of having the opportunity of laboring as a servant in the Master's vineyard, and admonished the saints to strive to serve Him always.

Elder Alma Moss was the next speaker. Having obtained a testimony of the gospel, he expressed a sincere desire to extend this superior knowledge to a broader circle. He spoke of the importance of the first principles of the gospel.

A violin and piano selection was rendered by Sisters Amy Diggle and Elizabeth Gleaves.

President George F. Richards occupied the remainder of the time. He spoke on the necessity of our teachings conforming to the inspired word of God. We, as a people, believe in the sacred writings of all ages. He explained that the mortal tabernacles were God's temples, and that man should not defile that temple, but keep it pure, that the Spirit might dwell therein. We all ought to repent of our sins, and by doing so lay the foundations for temples where righteousness may dwell, directed by the Holy Ghost, that reveals all truth. He spoke of the necessity of divine authority in the administration of the ordinances of the Church, and said that the right to administer in the name of Christ, was taken from the earth, but had been restored again in this last dispensation. Lack of faith, the speaker said, was the reason why the right to officiate was taken away from the earth. If a man is to obtain a knowledge of the Father, the Son, and the Holy Ghost, faith and obedience to the will of the Lord are the first requisites. Man is required to work for his salvation, traveling in that straight and narrow path which leads back into the presence of the Father. President Richards pointed out some of the existing abominations in the sight of God, such conditions developing, said the speaker, through the lack of faith and the departure from the truth. "Train up a child in the way he should go, and when he is old he will not depart from it." Man has the freedom to act as he will: but should apply wisdom in all things. We, as a people, rejoice in the gospel. The truths taught by the Prophet Joseph Smith will live on through all the ages. The persecutions inflicted upon the saints of God are such as the righteous have always received, but God will give you the strength to stand firm in all trials.

Closing hymn. "The Spirit of God like a fire is burning." Benediction by Brother B. W. T. Norman.

There were one hundred and forty-three persons present.

The evening session commenced by singing, "What was witnessed in the heavens?" Invocation by Sister Elizabeth Moss. Continued by singing, "Praise to the man who communed with Jehovah."

The names of the general and local authorities of the Church, together with those of twenty-three lady missionaries, were presented. The brethren and sisters were unanimously sustained.

A solo was rendered by Miss Flossie Osborne.

President Israel C. Barlow extended a welcome to all present, and spoke on the necessity of obedience to the will of God. Our conscience should be void of offense towards God, and towards man. He encouraged all to seek daily for the virtues made manifest in our neighbors, and referred to the different phases of pure religion and the standard that Christ raised for the salvation of the human family. He closed with a strong testimony, and expressed his desire to do his duty.

Sister Elizabeth Gleaves sang a solo entitled, "A perfect day."

President George F. Richards was the last speaker. He began his remarks by quoting the words of the song, "I'll go where you want me to go, dear Lord." He spoke on the existing evidences of the true gospel. He stated that the scriptures teach us one Lord, one faith, one baptism, and one way in which to enter the kingdom of God. He referred to Gal. 1: 8-9, to show that all who preach any other gospel would be under condemnation. He quoted from I. Cor. 15: 22-23, "Since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." This great plan, said he, was known before the foundation of the world was laid. The fall of our fore-parents, the cause and subsequent effect on man, the necessity for the atonement, with the redeeming principles that were wrought through such a sacrifice, were all understood before the creation. The speaker referred to evidences of a falling away, from the Scriptures, and that there had been an apostasy he proved from profane history. He closed by encouraging all to investigate, directed by the Spirit of the Lord, and said there will be opened to our vision a correct comprehension of the things of God, thereby assuring us of eternal life.

Closing hymn, "O my Father." Benediction by Elder Benjamin R. Birchall.

There were one hundred and forty-three persons present.

A Priesthood meeting was held at 6 p.m., at 88 Clarendon Road, High Street, Manchester, on Saturday, November 25th, 1916. There were present: President George F. Richards, four traveling elders, local Priesthood, and lady missionaries. The presidents of branches and Relief Society presidents gave brief but encourag-

ing reports of the work being accomplished. President George F. Richards gave timely instructions and advice to all present.

ALBERT S. ALLEN, Clerk of Conference.

CHRONOLOGY OF THE WAR.

November 2.—The French occupy Vaux Fort. The Italians report over 5,000 prisoners taken in their advance on the Carso.

November 5.—The British Admiralty reports that a submarine hit two German dreadnoughts in the North Sea. Results not known.

November 7.—Total Anglo-French captures on the Somme from July 1st to November 1st, are reported to be 71,532 men and 1,499 officers, 173 field guns, 130 heavy guns, 215 trench mortars, and 981 machine guns. Of these the French captured 40,796 men, and 809 officers, 77 field guns, 101 heavy guns, 104 trench mortars, and 535 machine guns.

November 10.—Mackensen retreating in the Dobrudja.

November 11.—Russians and Rumanians attacking the bridgehead at Czernavoda. The French occupy Saillisel. Serbians report a brilliant success at Chuka, near Cerna; 1,600 prisoners captured.

November 18.—The forces of the Central Powers have invaded the Wallachian province of Rumania through the Vulcan, Red Tower, and Bran passes. Serbians and their allies occupy Monastir. The Bulgarians retreating northward.

November 20.—The German, Austrian, Turkish, and Bulgarian ministers at Athens notified by Admiral Fournet to leave Greece by the 22nd of November.

November 21.—The Austrian Emperor, Francis Joseph, died of lung trouble. Germans occupy Craiova, in Rumania.

November 22.—The British hospital ship *Britannic* sunk in the Ægean Sea. Fifty lives reported lost; 1,106 survivors.

November 24.—The government of Venizelos, the Greek statesman, declares war on Bulgaria.

November 26.—Rumanians retire to the east of the bank of the Alt. The Germans and Bulgarians, under Mackensen, cross the Danube and advance to Alexandria, 25 miles north of the river.

November 27.—A number of Zeppelins cross the north-east coast and drop bombs in Yorkshire and Durham. Two of the air craft reported brought down, one of them at sea.

November 28.—A German aeroplane drops six bombs on London.

IT is quite as unjust to deprive a man of a responsibility which belongs to him, and which he can rightly fulfil, as it is to defraud him of any other of his rights. Those who do this under the pretext of relieving him from burdens too great to bear, do him an untold wrong. It is a selfish appropriation of power and authority, to the exclusion of justice and good feeling.

THE SUPERFICIAL AGE.

THE most striking characteristic of this age—some observers say—is its amazing disregard of the past. We live in the present—of art, of literature, of history. Nobody quotes any more—at least, not exactly—and precedent is rarely invoked on any question. Accurate verbal statement of any question is unusual. The daily—that is to say, the hourly editions of the newspapers—the never-ending moving pictures, the rapid-fire book and magazine presses are united to destroy memory, and prevent reflection. Discussion is of the topical, the minute and serious words are a bore. All of which means that in our rebound from old-fashioned pedantry we have fallen into an almost idiotic superficiality of memory and emotion. What is to be the end of this memory-destroying art? Any man of middle age can test in himself this decay of the faculty of exact reproduction of past learning, past perception. Names of books and of authors are bungled in the telling, figures are given with reckless slovenliness, and only the vaguest outline of any philosophic principle gets representation. No doubt these facts make for the elimination of "the old fogy," and the deification of the moving-picture actress, but it may also be putting out of conversation something we can ill afford to lose. It may be that this superficial habit will eliminate the city boy from the government of the world more completely in the future than in the past. Out of the silences—out of meditation—will come the rulers of the future, of that we may be certain.—*Collier's* for September 2, 1916.

FROM THE MISSION FIELD.

Release and Departure.—President Peter M. Hixson, and Elder Joseph A. Godfrey, of the Hull conference, have been released from their labors, and sailed for home December 1st, 1916, per s.s. *Scandinavian*.

Young Ladies' Mutual Improvement Association.—On Sunday, November 19th, 1916, a Young Ladies' Mutual Improvement Association was organized at the Cheltenham branch (Bristol conference) of the Church, with Sisters Edith Emily Hunt as president; Julia Hows, first counselor; Annie Davis, second counselor; Nellie Middleton, secretary and treasurer; and Emily Maud Hoyle as class leader.

Branch Organizations.—On Sunday, November 26th, 1916, the Manchester branch presidency was reorganized, with Brother B. W. T. Norman as president.

Elder George A. Simkins, president of the Scottish conference, sends the information that the Airdrie branch of the Church was organized on the 26th of November, 1916, with Brother James Graham as president, and William Beggs as assistant. Sister Maggie Beggs was appointed clerk. The saints will meet for worship in their private residences, each family opening its home to the congregation in its turn. President Simkins says that on the 26th there were nineteen attendants at the meeting, three of whom were not members.

Baptisms.—On Sunday, November 19th, 1916, a baptismal service was held at the Latter-day Saints' Chapel, corner of Ellsmere and Lyons Road, Pitsmoor, Sheffield (Sheffield conference), when three souls were baptized into the fold of Christ, Elder John M. Brown officiating. The new members were confirmed immediately after being baptized.

On Thursday, September 28th, 1916, a baptismal service was held at the baths, 34 Lower Bridgeman Street, Bolton (Manchester conference), when five souls were added to the fold of Christ. President Israel C. Barlow officiated, assisted by Elder Albert S. Allen.

DIED.

PARKER.—At Preston (Liverpool conference), November 1st, 1916, Rebecca Parker. Deceased was born June 5th, 1859; baptized September 7th, 1907, by Elder F. E. Wadsworth, and confirmed September 8th, 1907, by Elder J. C. Midgley, Jr. Sister Parker had suffered for many years, but lived and died a faithful Latter-day Saint.

DUNSTON.—At Gainsborough (Hull conference), November 17th, 1916, Anne Dunston. Deceased was born December 18th, 1835, and was baptized by Elder Urvin Gee, October 14th, 1906, and confirmed the same day by Elder Enoch Ludlow. Sister Dunston was a faithful Latter-day Saint, and respected by all who knew her.

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EDITED, PRINTED, AND PUBLISHED BY GEORGE F. RICHARDS, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.